

Popery inconsistent with the Natural
Rights of MEN in general, and of
ENGLISHMEN in particular :

A

S E R M O N,

PREACHED AT

Charlotte - Street Chapel.

BY

WILLIAM DODD, LL. D.

Chaplain in Ordinary to his MAJESTY.

PAPISTS, whose speculative Errors would only deserve Pity, if their pernicious Influence upon civil Society did not both require and authorize Restraint.

Lord CHESTERFIELD's first Speech to the Irish Parliament.

L O N D O N :

Printed for W. FADEN, in Peterborough-Court, Fleet-street.

M DCC LXVIII.

Every man with the Natural
Rights of Man in general, and of
Mankind in particular :

S. H. R. M. O. N.

REACHED AT

Orchard - Street - Chapel.

WILLIAM DODD, LL.D.

Chaplain in Ordinary to his Majesty.

Parliament, whole is intended to be
given by the House of Commons upon civil
and religious liberty.



And Christendom, for the sake of
the Church.

L. O. N. D. O. N.

Printed for W. Paken, in Pall-mall, near the Theatre.

MDCCLXXII.

TO THE
RIGHT HONOURABLE
THE
Earl of CHESTERFIELD.

MY LORD,

THE Heathens, you know, sacrificed to Heroes ; but held it not right to do so, till after their decease. I will freely confess, that had I been born an Heathen, there are few of the Heroes to whom I should more freely have sacrificed, than to your Lordship ; so truly do I admire,---not the Prowess of your arm, and the Extent of your Conquests,---but the greatness of your mind, and the exquisite humanity of your disposition. And as, unfortunately for the world, your Lordship has long since chosen to be politically dead, I might cer-

DEDICATION.

tainly be allowed, in strict consistency with the Pagan system, to pay my devotion. But, believe me, my Lord, I have no such Intention here, not only because I am thoroughly conscious of my inability, (though, if the highest reverence and gratitude could give any force to the pen, mine would submit the palm to none;) but because the attempt would be utterly useless; all the world uniting to applaud your Lordship's understanding, politeness, and integrity.

Indeed the design of the present address, is rather to gratify a little private, and may I not call it laudable Vanity? Your Lordship was one day pleased to smile with me, respecting some impotent attacks in Newspapers,---the effusions of Bigotry and Malevolence---on an elegant Painting in my Chapel; and delivering your sentiments very freely on the subject of POPERY, I could not help feeling a sensible delight in the reflection, that I had not long before
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delivered sentiments from the Pulpit, very nearly corresponding to those of your Lordship on the subject : and I determined from that moment to publish *the Sermon*, principally on account of the pleasing Coincidence of opinion with your Lordship, but at the same time to give a sufficient Answer to the insinuations of the malicious.

I must own, my Lord, that such insinuations scarcely deserve notice. There is a sort of dirty, despicable creatures, who, safe in their obscurity, delight to offend ; and would wish to make themselves conspicuous, by attacking those who are happy in some degree of publick estimation. The best way to disappoint their malice, is doubtless to despise them : For, to use the words of one of your favourite writers, " They are like those imperceptible insects, which are discovered by the microscope ; and cannot be made the subject of observation, without being magnified." --But I beg your Lordship's pardon
for

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for saying so much of these *animalcules*, and assure you that I will offend so no more.

When the Alarm was lately given, concerning the increase of Popery in this kingdom, I thought it my duty to speak more particularly on the subject, and accordingly wrote the Sermon following for the congregation at *West-Ham*,---a place ever dear, and ever regretted by me, the loss of which, truly affecting to my mind, (for there I was useful, and there, I trust, I was loved) nothing but your Lordship's friendship and connection could have counter-balanced. At that time *Charlotte-Street Chapel* was not opened: but as soon as I found, after it was opened, that the ALTAR-PIECE gave offence to some weak and bigotted minds, and that,—as if Calumny delighted to assume every shape,—I was traduced as a *Papist*! This Sermon was immediately preached there; and on the Conversation before-mentioned, which

I had

DEDICATION.

I had the pleasure to enjoy with your Lordship, I resolved to give it to the world. Happy to do so, not only as I am thus enabled to bear my Testimony, how weak soever, to the Protestant Faith; but at the same time to proclaim an uniformity of thinking with a Man confessedly of the best head and heart: With whose sentiments it is always my peculiar delight to agree; as it shall always be my unwearied endeavour to transfuse those sentiments into the heart of him, who, blessed with your Lordship's tenderest care, will, I trust amply reward your attention:--HIC MARCELLUS ERIT.

I have the honour to be, with the highest respect,
My LORD,

Your LORDSHIP's ever devoted

and most obedient Servant,

WILLIAM DODD.

Southampton-Row,
August 30, 1768.

POPERY inconsistent with the natural
Rights of Men in general, and
of Englishmen in particular.

James III. 15.

THIS WISDOM DESCENDETH NOT FROM
ABOVE, BUT IS EARTHLY, SENSUAL,
DEVILISH.

THE *design* of the Gospel is the most
amiable and excellent ; St. Paul
calls it *the Power of God to Salvation*; that is,
the powerful instrument in the hands of
God, and efficacious, through Faith, to
procure Man's Salvation,—his present and
future Happiness. This is certainly one of
the strongest recommendations, and a
convincing proof of the Divinity of the
Christian Religion ; for all the principles
of Reason assure us, that if the great
Parent of Mankind should establish a Re-
ligion upon Earth, it would unquestiona-
bly conduce to the good of Mankind ;
the only end of Religion being to pro-
mote the Glory of God, in and by the

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felicity of his Creatures. And whatever Religion does not tend to that purpose, but on the contrary, represents God in an unfavourable light, as an arbitrary Being, and as not consulting the spiritual improvement and happiness of Men, may be safely pronounced, in the words of St. *James, earthly, sensual, devilish.*

It is unpleasing to remark, that no small part of the Christian World, through the ignorance, superstition, and pride of worldly-minded men, hath not only fallen from the purity and excellence of the Christian Religion; but become zealously bigotted to another, which seems to carry all the marks of That Falshood just now specified.

One would have thought, after the lights which the great Champions for the Protestant Cause have thrown upon the Truth, before enveloped in darkness and error; one would have thought, after the numerous and unanswerable Detections of Popish absurdity; after the long period in which civil and religious Liberty, and all the Blessings of Toleration have been the Glory and Triumph of the Protestant Realms, and of this Kingdom in particular;
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one would have thought, after all these things, and at a Time when Science is considerably improved; when Knowledge of every kind remarkably abounds; when Freedom of Thinking was never more indulged, not only in Protestant, but even in Catholic States; one would have thought, that after all these things, every apprehension from Popery was over, and that there was much less reason to fear an increase of the Roman-Catholic Faith, than an increase of Deism and Infidelity.

But such, it seems, is the case: The alarm has been given in one of our most august Assemblies, and our spiritual Fathers are called upon to take heed to the Faith, and to admonish the inferior Watchmen to be upon their guard. In this state of things, it certainly becomes the Duty of every Minister, at least to *warn* his Flock: and though it hath always been my opinion, that the best method we can pursue, to preserve our Hearers from the Contagion, not only of the Popish, but of every dangerous error, is to set forth the Doctrines of Christ in their true and genuine light; is to enforce those Doctrines with meekness of Wisdom; is to

4 *POPERY inconsistent with*

shew the Truth, the Excellence, and the Utility of the Christian Religion, as unadulterated, and truly taught us in the pure and perfect Word of God:—Yet, in compliance with the general opinion, suffer me at present to hold forth to your view, some of those Errors of the CHURCH of ROME, which must be sufficient, I am persuaded, to convince you, that the Religion held by that Church, is not the Religion taught by Jesus Christ.

It would be an endless task, and employ volumes, to detect the various Impositions and false Doctrines of Popery. Besides, the Writers and Priests of that Church are become so expert in the Controversy, and manage their arguments so subtly and plausibly, particularly amongst Protestants, that it is difficult to have any hold on them; they glide from the grasp with such serpentine twinings and craft*. I will therefore consider the POPISH RELIGION, in a more extensive view; and

* As a proof of this, the Reader is referred to a subtle Pamphlet, circulated amongst Protestants, by the Roman-Catholics, entitled, “*A Papist misrepresented, and represented.*” It is an Abridgement from a larger work of GOTHER’s, and needs only to be compared with their Creeds, Confessions, Missals, &c. to shew its true nature and design.

if I can shew,---1. That it is unfriendly to the Interests of *Mankind* in general ;---2. To the Interests of *States* and Governments in particular,---And 3. to the true Happiness of Individuals,---It will surely be no want of charity to pronounce, “ That this Wisdom descendeth not from above, but is the Child of earthly, sensual, and devilish Designs; of worldly Wisdom, Avarice and Ambition.”

I. First then, I aver, “ That the Popish Religion is *unfriendly*, nay, more than unfriendly, is an Enemy to the best Rights and Privileges of MANKIND.”

It will be allowed, I suppose, that Freedom of Inquiry and Liberty of Conscience, that Toleration, civil and religious, may justly be called the chief of human Blessings. We of these Kingdoms, who enjoy in perfection these good things, purchased by the noble efforts of our great, good, and gallant Forefathers, can never doubt of their value and importance. Dear as they have cost us in the attainment, we always shew, and justly shew, the nicest and most jealous apprehensions, when any

of these high Privileges seem likely to suffer the least breach or infringement.

What then shall we think of a Religion, which totally abridges Mankind of these great Inheritances, the very Birth-right of their nature ?---which allows not to the human mind any Freedom of enquiry ; but with the voice of stern authority, declares, “ Thus the Church believes, and thus You must believe ?”---which indulges not any Liberty to Conscience, but imposes, without Conviction, without Indulgence, its Mode of Faith, and Method of Practice ? which, in consequence of this spiritual Tyranny, imposes a civil Yoke, equally hard and imperious ; and subjects mankind to arbitrary sway, to the Will and Dominion of Kings, themselves slaves to a Church truly tyrannous ; for it rules, not by salutary and well-established Laws, but by Principles of servile Obedience, to which its Inquisitions and Tortures are well adapted.

In this single respect, can any thing appear more odious and contemptible to BRITONS, than the Roman-Catholic Faith ? Can it be possible that any *Englishman*,-- the Subject of a Constitution, which is the

Envy

Envy of all Europe---should ever embrace this Religion? Or can it be possible, that any *Englishman* should fear or apprehend the increase and prevalence of a Religion, thus baneful to all those Privileges, which characterize our Nation; wherein we exult so much; and which it has been the labour of Centuries to procure and establish?

II. But not only to Mankind, in general, but to *Governments in particular*, the principles of the Church of *Rome*, are equally unfriendly.

Now, not to mention its hurt to the State, by the numberless religious societies enjoined to lead a Life of Celibacy and Sloth; not to mention the superiority which it gives to the Church over the State, and the pernicious effects which must arise from that improper Dominion; not to mention its loosing the obligation of Oaths, and in consequence, the allegiance of Subjects*;---I would only dwell upon that horrid position of this Church, "That Princes excommunicated or deprived by the Pope, or any authority of

* See Paschal's Provincial Letters.

the See of *Rome*, may be deposed or murdered by their Subjects, or any other whatsoever *." Indeed, there can be no security to Government, where an Authority within an Authority is allowed; where the Supremacy of a Pope, or any ecclesiastical Court, being acknowledged, Subjects may be dispensed from their Oath of Allegiance; and Kings be deposed or set up, at the Will of a spiritual Tyrant. Such a System must tend to the confusion of all Government, and introduce the most horrid Anarchy and Rebellion.

It would be easy, if it were necessary, to exemplify this Remark by a variety of Instances: But our own History alone will supply us with striking examples. Who can behold, without Indignation, a Monarch of *Britain*, kneeling to the proud Legate of a prouder Pope, and receiving the Crown from his hands, of which he had been infamously deprived,—himself, and his Realms laid under an interdict, for his just and reasonable opposition to the assumed Authority of that Pope?†---Who can behold, without Indig-

* See the Oath of Supremacy.

† See *Hume's History*, chap. 2.

nation, a Monarch of *Britain*, slavishly walking barefoot, to the Shrine of a haughty Subject, whose insolence he had justly chastised; and suffering the most ignominious disgrace and punishment, to reconcile himself and his Kingdoms to this very meek Saint, and his holy Master*.

Let not the Advocate for Popery say, that this spirit no longer exists in the Church of *Rome*: We have abundant and undeniable Proofs to the contrary, and are assured, that nothing but a deficiency in power renders less frequent the Anathemas and Thunders of *Rome*. The good-will of that Church and its Fraternity to embroil the quiet of Kingdoms, to promote Assassinations, Seditions, and Conspiracies, hath in very late days fully and amply discovered itself; and *Rome* is now bleeding under the wounds, which she hath received in the Destruction---we hope the total Destruction,—of one of her most busy and useful, as well as able and pernicious Societies: whose principles and policy are too well known, and too generally hated, I trust, to need mentioning;

* See Lord *Lyttelton's* excellent History of *Henry II.* and *Hume's* History, chap. 9.

for they have been proved even from their own mouths*, to be contrary to every principle of Truth and Equity, and subversive of every obligation, civil and religious.

Think not I overload the argument, or wish in any degree to exaggerate or misrepresent: On this Head, Facts, and striking Facts are before us; To these, I appeal; and with these before us, can it be possible,---let me repeat it---that *Englishmen*, the darling sons of civil and religious Liberty, should ever again bow their necks to the servile yoke of the See of *Rome*? That they should ever submit to those Doctrines and Principles, the very appearance of which called forth their Spirits to War; deluged their own Fields with Blood; brought a CHARLES to the Block, drove a pusillanimous JAMES from the Throne; and in the mighty Struggle produced that excellent Constitution we enjoy? Surely, my Brethren, it is impossible to believe, that they, who could contend so mightily against *divine right*, pas-

* See Paschal's Provincial Letters, wherein he hath amply detected the pernicious sentiments of the JESUITS, from their own most approved Writings.

five obedience, and hereditary sway,--against the least Abridgement of their high-prized Liberties, will ever consent to be trodden upon by ecclesiastical Authority, and put their Crown and King under the Yoke of a Church and a Pope, deemed *infallible* indeed, by their ignorant Devotees, but proved much more than *fallible*, proved *earthly, sensual, devilish*, by a thousand Facts, which the Faith of History records, and for which we appeal even to their own Histories of the Lives of their Popes.

III. But, if unfriendly to the Interests of *Mankind* in general, and of *States* in particular; how much more so, is the Popish Religion to the Interests and Happiness of *Individuals*!---whose Salvation it greatly endangers, not only by perverting the Doctrines of the Gospel, and introducing a multiplicity of Errors, of a very hazardous sort, to say the least,---but by kindling and cherishing in the human Breast a Spirit, which seems of all others most opposite to the genuine Spirit of Christ!

But, while I am endeavouring to detect those Errors, and this uncharitable spirit, God forbid that I should fall into the same
Evil

Evil myself! Be it observed, that I speak not of Individuals in the Church of *Rome*, or advance that every Papist must necessarily be a bad man, and in danger of forfeiting Salvation! I have far different sentiments of many of that Faith, whose Lives and Conversations have been, and are an Honour and an Ornament to human Nature. And surely, no man ought peremptorily to pronounce any thing respecting his fellow creatures of different Persuasions; for who can tell what allowances the Mercy of God will make to Education, to prejudices, and the numberless mistakes of well-meaning Minds?

Leaving these therefore, where every man is safe,—in the hands of a merciful God; I observe, with respect to many of the *Doctrines* of the Church of *Rome*, that as they are false, so they are dangerous, and may be fatal to the Salvation of *Individuals*.---I will instance in two or three particulars.

1. The grand and distinguishing Doctrine of the Christian Religion is, that Jesus Christ is the alone Intercessor, Mediator, and Redeemer of Mankind; that through Faith alone in his infinite Merits,
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we obtain Remission of Sins, and all the other Benefits of his Passion;---that no *works* or *deservings* of ours, however, necessary to witness our Love, and shew our Obedience, can have any influence in this respect, or can ever be considered as *meritorious* in the Sight of God*.

To this grand, and most important Position of the Gospel, (upon which, as a Rock, *Protestantism* is founded) the Scheme of Popery is in perfect opposition: For the Romish Church not only admits of numberless Mediators and Intercessors,---the Virgin, Saints, and Angels;---but of that, which derogates infinitely more from the Glory of *Jesus Christ*, and which, if possible, is more contrary to the Doctrine of the Gospel;---it admits of, allows, nay, and glories in, the *Merit of good Works*, their Meritoriousness in the sight of God to procure Salvation! A Doctrine of all things most opposite to the whole Scheme of the Gospel. Nay, and with an absurdity, which, one should have conceived, could scarce ever have entered into the heads of poor sinful Creatures like us, it even boasts of *Works of Supererogation*; Works, not only sufficient to procure a

* See the 11th Article of our Church.

Man's own Salvation, but even to lend and place to the account of others! "A Doctrine, as our Church well calls it, of the highest Arrogance and Impiety*."

I dwell not particularly on their Worship of Saints, Images, and the holy Virgin; because, spite of all their Sophistry---spite of all the nice distinctions they attempt to make, there lives not a Protestant, I would believe, who is not thoroughly convinced, that the Worship of Images, however defined and distinguished, is contrary to the Gospel, and not only highly displeasing, but extremely sinful in the Sight of God: There lives not a Protestant, I would believe, who is not thoroughly convinced, that, though all ages have agreed to call the holy Virgin *blest*, yet, to seat her on a Throne of equal Power and Glory with her divine Son; to suppose that she can hear Prayer, or any way influence or affect human Salvation, is as blasphemous as false: as derogatory from the Honour of the Son, as it must be abominable and odious in the sight of the Mother, whose *Humility* alone exalted her.

* See the 14th Article of our Church.

But,

2. But, I observe, secondly, that the source of these Errors, and indeed itself the most dangerous Error,---is the withholding from the People, and locking up in an unknown Tongue, those Sacred Scriptures, which were given by God for the Instruction and Information of Mankind; and which, containing the full and perfect Revelation of his Will, are undoubtedly the sole and authentic Rule of our Faith and Practice.

The Church of *Rome*, full well convinced that she must be found extremely deficient, if tried by this only Rule of Faith, determined, as the highest stroke of her Policy, to withhold these Scriptures, and to substitute in their place, Councils, Legends, and Traditions, fraught with every Falsehood and Absurdity, and to stamp them, with what their own weight could never give,—with the Authority of the Church.

Hence it is, that she has so hood-winked the Reason, and kept in blind subjection the Consciences of Men;---claiming to herself, I know not what *Infallibility*, and pretending a superiority and permission to lord it over Christ's Heritage; when it
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is plain she neither has that *infallibility*,—nay, and is divided within herself where it is to be fixed ; whether in the Pope alone, or in *general* Councils—or in the Pope and Councils conjointly—or where !—nor can give any clear and sufficient Proof of any such Superiority, as she assumes, having been delegated to her by Christ, the only supreme Head of His Church.

Hence too it is, that in order to increase the Power and Emoluments of the Church, she hath not only enlarged into *seven* the number of those *Sacraments*, which from Christ's Institution appear only to have been *two*, but hath greatly corrupted the chief of them, to the hazarding of Man's Salvation ; with-holding, (without the least shadow or plausibility of Proof in the Gospel) the Cup from the *Laity*, and by the strangest Delusion, persuading her Devotees even to renounce their senses with respect to the Bread ; which,—strange to think, and almost incredible !—She teaches those who receive it to fancy *Flesh*, and not Bread ; and in one word, implicitly to give up the unerring Testimony of their Senses.

But the Doctrine of *Transubstantiation* is so absurd in itself, and has been so thoroughly

thoroughly ridiculed and exposed by Protestant Writers, that I dwell not upon it. Suffice it to observe, that all these Errors, owing their existence to the artful seclusion of the Scriptures from the People in an unknown Tongue, and to the Imposition of traditionary Legends, can certainly make no impression upon *their* Minds, with whom those Legends have no authority: to whose free perusal are offered in their Mother-Tongue: those Scriptures, which teach us all that we have to know and believe, in order to Salvation: and before whose light, all these Errors must vanish and disappear, like the foul and abominable birds of night, before the glorious Brightness of the Morning-sun.

3. I mention, however, as a third error, hazardous to Salvation, that the Popish Faith, by its Bulls and Pardons, its Absolutions and Indulgences, its Masses and Purgatory, its Abstinences and Penance, and other similar positions, seems to thwart, and as much as possible disappoint that grand *End* of the Gospel, which was spoken of at the beginning of this Discourse; namely, the Salvation of Man-

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kind,

kind, or the present Improvement of human Nature in Holiness and Virtue, in order to its future Perfection and Happiness.

For while a Man is assured by his Teachers, and is instructed by a Church, which he deems infallible, that Absolution from Crimes past, present and to come, can be granted by a Pope; while he is taught, that abstaining from Flesh on certain days, repeating a certain number of lip-uttered Petitions, *Ave-Maries*, and *Pater-Nosters*, in a language he does not understand; that confessing to a Priest, and undergoing certain Penances, will be to him in the place of *Purity and Holiness of Heart*;—while he is taught, that Money can procure Masses, nay, even the Intercession of the Saints; and what is still more, the Deliverance of his Soul, when he is dead, from a State of Punishment:—How is it possible to conceive, that under the influence of these and the like opinions, a Man should be solicitous to deny himself in the Gratification of his Lusts and Passions, to repent him sincerely for his past Transgressions, to improve his Soul in true Virtue, and every holy Affec-
tion,

tion, and so to make himself meet for the inheritance of the Saints in light?

I enlarge not on these particulars, they are generally and well known; and Protestants are too well instructed, surely, in the Truth, to believe, that any Sins can obtain pardon without true Repentance; to believe, that any Power less than God, can forgive Sins; to believe, that any Man shall see *that God without Holiness*; to believe, that such a State as that of Purgatory, exists any where, but in the Romish Church; the Coffers of which, according to their worldly Wisdom, it is of all things best calculated to fill.

The scandalous Sale of Indulgences was the first thing that struck the spark of that light in *Luther's* Mind, which since hath so widely diffused its illumination: and Protestants, undoubtedly, can never return to those Principles in these enlightened Days,---when the Brightness of the Gospel, even in an Age of ten-fold Darkness, was sufficient to discover their Falseness and Impiety*!

Indulge me with your attention a few moments longer, while I mention one thing

* See *Sleidan's* History of the Reformation.

more, as of all others, perhaps, the greatest objection to the Popish Religion ; and that is, “ The *uncharitable* and *persecuting Spirit* which it not only instills but cherishes in the breasts of its Disciples :” a Spirit, of all others most contrary to that of the Gospel ; which not only inculcates, as its characteristic precept, universal Benevolence and Good-will to Man ; but dis-countenances, to the utmost degree, every appearance of Intolerance and Persecution ; leading men to the knowledge of Truth only by the gentle methods of Argument and Persuasion.

Look at the great Teacher of our Religion ! Hear the divine Doctrines of Peace, Benevolence, and Love which breathe from his sacred Lips ! Behold him dying on the Cross, out of the greatness of his Love to Man ! See his immediate Followers and Disciples, teaching his Doctrines, and propagating his Faith, with all Meekness and Humility ; never opposing themselves with Persecution and Fury to Mankind, but enduring patiently all the Fury and Persecution of others ; and, like their great Master, commending themselves, and the glad tidings they brought, solely

solely by Meekness and Patience, by an exemplary life and a suffering death!

From this view, turn to that of the Romish Church: See the proud spiritual Tyrant of that Church, issuing forth his bloody Decrees, and commanding to extirpate by Fire and Faggot all those whose Consciences are not to be enslaved, and whose Reason is so stubborn that it will not submit without conviction! Behold the Emissaries of that Church glowing with the Spirit of their Master, and eager to be satiated with Heretic's blood!

Oh, my Brethren! I almost tremble with horror while I make this Representation. Can any thing be wanting to make us detest the Spirit of this Religion, when we consider in what a view all it's Professors behold us? who, though agreeing to worship the same divine Master, though bending for Mercy at the same bleeding Cross of the adorable Redeemer, though formed of the same Clay, of the same Feelings and Infirmities with themselves---Men, Brethren, Christians; are esteemed only as miserable HERETICS, doomed--for the mere Error of Opinions, and perhaps for invincible prejudices,—doomed to *eternal* burnings,

burnings, and therefore fit only to be burned and tortured in this World; and that,—horrible and blasphemous!—all that, for *God's Glory*!

Sovereign of the Earth, lay to thine Hand, and dispel the Blackness of these Opinions, so disgraceful to human nature: and rather suffer me to appear before thy Throne in the Character of a poor *Indian*, wild and untutored in his native Woods, than in that of a Christian, professing to serve *Thee*, by persecuting even to the death, those who are so unhappy as to dissent from *him* in Opinions!

My Brethren---if an honest zeal for the common feelings of humanity might transport me too much, you could forgive the just Indignation: But in this case, the Zeal is not too fervent, the painting is not too strong. Our own Kingdom, nay, our very Neighbourhood*, almost every adjacent Kingdom, *Ireland, France, Germany* bears Attestation to this bloody Spirit of Popery, intolerant and persecuting as it is. And suffer me only to mention one particular, as

* This Sermon was first preached at *West-Ham* near *Stratford* in *Effex*, where many Persons suffered in the days of *Mary*, &c.

a Proof that this Spirit is still the same;
—one instance of their common hatred to
us, and our Faith.

Were you with your dearest Friend,
travelling thro' those Realms, where the
gloomy and unrelenting Dæmon of Popery
resides; and should the severity of Hea-
ven think proper to deprive you of that
Friend; would it not chill your Soul with
the most piercing anguish, to have a
Grave---to have the common Rites of Se-
pulture,—to have the charity of dust to
spread over dust, denied you?—To be
obliged yourself to scratch a Grave, and
inhume the last Remains of the Person
perhaps most dear to you of all upon
Earth?

Yet—were any of you in that situation,
such must be your case; a case too fre-
quently, nay, and very recently * verifi-
ed;

* The Writer alludes to a particular instance, which
lately happened to a much-esteemed Friend of his.
Dr. *Young* speaks of this Circumstance with a just
and glowing Indignation :

For oh ! the *curst* ungodliness of zeal !
While *sinful Flesh* relented, *Spirit* nurs'd
In blind *Infallibility's* embrace,
The *sainted Spirit*—petrified the Breast !

Deny'd

ed; and what shall we, what can we think of a Religion, which so petrifies the human Breast, and carries its cursed zeal even beyond the Grave!

No, my Brethren; let others think what they may, I deem more highly of my Fellow-countrymen and Protestants,—I deem more highly of that exalted Spirit of Humanity and Benevolence which hath so happily spread amongst us, than to fear that a Religion of such sainted Malevolence, of such black and narrow Principles, should

Deny'd the Charity of Dust, to spread
O'er Dust!—a Charity their Dogs enjoy.
What could I do?—what Succour?—what Resource?
With pious Sacrilege, a Grave I stole;
With impious Piety, that Grave I wrong'd;
Short in my Duty; Coward in my Grief!
More like her Murderer than Friend, I crept
With soft-suspended step, and muffled deep
In midnight Darkness, *whisper'd* my last Sigh,
I *whisper'd*—what should echo thro' their Realms,
Nor writ *her* Name, whose Tomb should pierce the
Skies.

Presumptuous Fear! How durst I dread her Foes,
While Nature's loudest Dictates I obey'd?
Pardon Necessity, blest Shade!—of Grief
And Indignation rival bursts I pour'd;
Half-execration mingled with my Pray'r;
Kindled at Man, while I his God ador'd;
Sore grudg'd the Savage-land her sacred Dust;
Stamp'd the curst Soil; and, with Humanity,
(Deny'd *Narcissa*) wish'd them all a Grave.

NIGHT 3.
ever

ever prevail among us: We value our Liberty too much as Men; we prize our Toleration too much as Englishmen; we prize our Laws and Constitution too much as Citizens; and we value our Salvation too highly as Christians, ever to hazard the loss of all these inestimable Privileges, for a Religion, which in return for these great and invaluable blessings, will give us,—what will It give us?—let us a Moment reflect—it will open the horrid Dungeons of torturing Inquisitions; re-kindle in our Land the Flames of a *Smithfield*, and lead us, in cruel and insulting Triumph, thro' the Streets to the Fire: A Religion, which will blind our Reason, enslave our Consciences, sour our Tempers, and divest us of the grand Characteristic of our Nature, *universal Benevolence!*

No; we will bless God for these invaluable Gifts; we will intreat him to preserve them to us, and to our latest Posterity: and for that end “We beseech thee, God of Grace and Glory, more and more to enlighten our Reason, to give perfect Freedom to our Consciences, to humanize our Tempers; and to increase in us, the Spirit of universal Benevolence. That
so

so, subject to the authority of no Master but Thee, we may improve and perfect our Nature in Holiness and Comfort here, and receive the full Fruits of that improvement, in Perfection and Happiness hereafter, thro' Jesus Christ our Lord; *Amen.*

F I N I S.



